

LETTER TO W. CUNNINGHAM, ESQ.

T. D. BROWN'S LETTER TO W. CUNNINGHAM, Esq.,

OF LAITHAW, ABERDEEN,

Author of various Works on the Writings of the Jewish Prophets, the Millennium, &c.

"I cannot give you the right hand of fellowship. You have departed from the Lord."
—*W. Cunningham's Address to T. D. Brown, at Harrogate, Sept., 1848.*

Respected Sir,—While I have been writing a portion of the conversation that took place between us, as recorded above, when we accidentally met and so abruptly parted, many wise sayings have presented themselves to my mind: viz. "He was despised and rejected of men, a man of sorrows and acquainted with grief"—"He that judgeth a matter before he heareth it, is not wise"—"Thou art weighed in the balance, and found wanting," &c. Whether these apply to the writer of this letter or to you, let the sequel and the public decide.

Before I proceed further, I would remark that I do not write this letter under the influence of any contentious or retaliatory spirit, neither do I spend so much of my time upon it because you are a rich man, nor to attract public notice, but that you may, if possible, come to the knowledge of THE TRUTH and the obedience of Faith, and that all who read this may be warned, for this is God's hour of warning. I say, if possible, because our Lord said, "It is hard for a rich man to enter the kingdom of God;" but, though hard, it is not impossible. "The poor have the gospel preached unto them," and "the poor amongst men shall rejoice, whilst the rich are sent empty away."

Some five years ago, when I called upon you at a hotel in Liverpool, to ask your opinion of the Latter-day Saints, or MORMONS, as they are called, and of the doctrines they taught, you frankly confessed to me "you knew little or nothing of them; you had never read any of their works; and you did not mean to read them, unless they came into your more immediate neighbourhood." At the same time you warned me, "neither to receive them into my house, nor bid them God speed."

Whether you thus warned me from having had a revelation from God, or discernment by his spirit as to the character of this people, or from the partial accounts and tales you might have read in the newspapers, I shall not stop here to enquire.

I had been taught by you, both in the Sabbath school and church you established many years ago, when I was yet a little boy, "to prove ALL things, and hold fast that which is good," and "to the law and testimony, and whatsoever is not according to these is not of God." I applied those rules in earnest, searched the scriptures diligently, and asked God fervently and faithfully to guide me into the truth, and save me from all error. And what was the result? Soon after I felt persuaded, and believed that "this people, every where spoken against," were a good people, and that the doctrines they taught, were the doctrines of Jesus Christ, and according to the scriptures. I then resolved to prove the truth contained in this promise of Jesus, reiterated by them—"If any man will do the will of my Father in heaven, he shall know whether the doctrines I teach be of God."

What doctrines did Jesus teach? One is—that all nations were to be taught—and they that believed what the Apostles taught, and WERE BAPTIZED FOR THE REMISSION OF THEIR SINS, should be saved. So also did they teach. Another was, that "he would send the Comforter—even the Spirit from on high—to lead the faithful and obedient into ALL truth, and shew them things to come." I was obedient to the commands of Jesus and of his servants, and soon did I KNOW that what I had believed was true. And I do now know, most assuredly, that "in vain ye call Lord, Lord, and do not the things which Jesus commands."

Before I proceed, allow me to ask you a few plain questions, which, I trust, for the sake of truth and for the salvation of men, you will condescend to answer, either from your pulpit or through the press.

Is it righteous, or like Jesus, to withhold the right hand of fellowship from any man who is sincerely seeking to know the will of God, that he may do it?

You say I have departed from the Lord: will you tell us how you know it? I do not ask what you ~~think~~ about me, and my brethren; but what evidence you have that you know I have "*departed from the Lord*?" Will you tell what measure did you meet? Was it by a scriptural standard—by the spirit of God (if you have received it)—or by newspaper stories? (Herein we have been frequently and most scandalously misrepresented.) Would it be just to judge and condemn me and the Saints of God, because the papers or the "*Christian public*?" say we are not a good people, and our doctrines are strange? I think not. Is it not rather more just to say, these are the servants of the Most High God, the brethren of Jesus, and they hold the Truth? Did not the *Christian or religious public*, in the days of Jesus, say all manner of evil against him and the apostles—that he was a wine-bibber—a gluttonous man—a friend of publicans and sinners—and that the superior power he so often made manifest for salvation was of the devil? Yes, and he said, "we be unto those of whom all men speak well."

Another of the doctrines which Jesus taught was, "He that believeth, and is baptized, shall be saved; he that believeth not (and consequently is not baptized) shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Does not Jesus here plainly teach that Baptism, as well as Faith, was necessary for salvation? Has he ever any where said that this ordinance should be changed or done away, because no longer needed? or, has he ever countenanced the opinions of men, and the now too fashionable doctrine of devils, that "the signs were only given and required in the first ages of christianity, to confirm them in the faith, but are now no longer needed?"

Isaiah, by the spirit of God, saw that a certain "*ordinance*" should be changed by man, and he tells us in the first six verses of the 24th chapter, the sad and fatal consequences thereof. And Paul also speaks of a *falling away*—a departing from the faith—when men would not endure sound doctrine, but would heap to themselves teachers, having—or because they had—itching ears—they would turn from the truth and receive old wives' fables instead.

What ordinance, doctrine, or command of Jesus have men neglected, turned away from, and changed? That which stands most prominently forward is the ordinance of Baptism. In this the change is almost complete. The mode—the administrators—the subjects to whom administered, and the end or object of this ordinance men have changed; and because that which is well known requires no proof, I shall only say upon man's mode of baptizing, it is as various as are men's opinions—dropping, sprinkling, creasing, pouring, dipping face forward three times, plunging, or just as you please. Is this not so? It is. And the administrators may be Catholics, or, as they are sometimes called, Papists—or Protestants of any or every grade, from the Puseyite Church of England Archbishop, down to the Methodists of a hundred different names and shades of opinion—Banters, Shakers, Primitive, Arianites, Kilhamites, or Presbyterians, Independents, Relief, Seceders, Burghers, and Anties; in short,

"Any thing that has an ——— on,
Dipped in black to make a person,"

that has sold—whether he has felt it or not—"We be to me if I preach not the (?) gospel."

And the subjects are children generally, but adults occasionally, or at any age if required. The end or object—"to conform to a long established practice, and in the place of circumcision," or to manifest by an "*outward and visible sign an inward work*." Oh, how easy and accommodating the forms of man—not so the law of God. And here I boldly assert, because I have no fear of successful contradiction—if the scriptures be the book of reference—children never were baptized, either by our Lord, his apostles, or their immediate successors—they took them in their arms and blessed them; and only one priesthood ever did or ever can administer acceptably before God in this or any other matter pertaining to man's salvation in the kingdom of God, even such as have been called, ordained, and sent as was Aaron—by the revelation and spirit of God. The end or object of Baptism anciently was "*Salvation*," or "*For the remission of sins*." Jesus says, "He that believeth, and is baptized, shall be saved;" and Peter, "Repent and be baptized

every one of you for the remission of your sins, and ye shall receive the gift of the Holy Ghost;" and the laying on of hands was for conferring the gift of the Holy Ghost and for healing; and these ordinances in the economy and kingdom of God are like God himself, unchangeable. Proof—In all the examples of baptism recorded in the bible, children are not mentioned. I know that because "Lydia and her household"—"the jailor and all his house"—and "Cornelius and his household were baptized," it is inferred there must have been children therein, and if so, as the household were baptized, these necessarily would also. This is not so, for the following reasons:—1st. Children are in the kingdom of God, because of the atonement of Jesus Christ; for just as much as they lost by the disobedience and fall of Adam, they gained by the obedience and atonement of Christ. 2nd. Jesus commanded his apostles to go and teach all nations, and he that believeth and is baptized shall be saved. Would they teach children? if so, which of Christ's doctrines or parables, even the simplest, could infants understand or believe? Oh, how easily man doth wander into error, when in the dark and unimpaired! Surely "darkness hath long covered the earth, and gross darkness the people."

Now it must be clear, even if there had been infants in these households referred to, the servants of God would neither have taught nor baptized them, because they had no sins to be remitted—baptism being for the remission of sins—because they believed not, being incapable, even if they had been taught, either of understanding or believing; and only those were to be baptized who believed what they were taught, and thus only could each obtain a remission of their sins; but we have already shown infants had no sins, therefore infants never were baptized.

What was the usual mode of baptism?

Paul's sins were washed away. Jesus and John, Philip and the Eunuch went down into the water, and came up out of the water in this ordinance; and we are "to be buried with Christ in baptism, that like as he rose, we also should ascend and walk in newness of life,"—we are to be "born of water." From these it is evident men and women went down into the water—they were hid in the element as the child before the birth—they were laid as Christ was buried, not on his face or any how; they arose as Christ arose, and walked as in new life, living no longer after the law of carnal commandments—after the flesh, but after the spirit, and to them there was "now no condemnation." So much for the object and mode or manner of baptism.

Then as to its necessity, we may reply to a question that is very often asked, Can a man not be saved without baptism? or is a man safe if unbaptized? Jesus says, "He that believeth and is baptized shall be saved;" and I have no authority to say he that believeth and is not baptized shall be saved, but the contrary. May we not infer, and that correctly too, that the prayers, faith, alms, and piety of Cornelius could not save him, from the fact that Peter, who was to tell him "words whereby he should be saved," commanded that he should be baptized. I admit his prayers were heard, and his alms had in remembrance. In a word—he was a good man. He had good faith and good works, and received the ministrations of an angel; but he yet needed salvation, and had a revelation from heaven, instructing him how to proceed that he might obtain it, viz., "send for Peter," who tells him how to enter the kingdom of God, even by baptism—"Can any man forbid water?"

And you, sir, have long admitted that faith alone cannot save a man—it is dead; neither can works alone. There is a beauty in God's plan and order. Faith comes by hearing the word of God spoken by one that is sent. "How can we hear without a preacher, and how can he preach unless he be sent?" Peter said to them who believed his preaching and teaching, "Repent and be baptized every one of you for the remission of your sins."—(Acts ii.) And Paul, in Heb. vi., says he would not again go over the principles or first parts of "the doctrine of Christ;" he would give them stronger meat, that they might go on to perfection, "not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms and of laying on of hands," &c. These were part of the first principles of the doctrine of Christ. But, alas! the doctrines of men how different. Many of Christ's doctrines are not looked at, and what remains of the form is without the power; indeed most sectarians altogether deny the power.

Do you ask what power? I reply, the power of God delegated to man—the PRIESTHOOD—the spirit of God—the gifts of the Holy Ghost—the faith that is of the operation of God. Those that deny this power, say "it is no longer needed." Indeed! Jesus said, "they shall lay hands on the sick and they shall recover; in

my name shall they cast out devils." And James says, "Let the sick send for the elders, who shall anoint them with oil and pray over them—lay hands on them, and the prayer of faith shall save the sick, and the Lord will raise them up; and if they have committed sins they shall be forgiven." Is this power no longer needed? No more devils and foul spirits to cast out? No more sickness in the church? Alas! alas! how many deny the power, whereas we contend for it, and for the faith once delivered to the saints, which was, and is, a principle of power, as Paul shows in his 11th chap. to the Hebrews; and Jesus said, "if a man has even a grain of it, he can say to the mountains be thou removed," &c. And has Jesus ever said all these are done away, or any of them, for they are no longer needed? No; and yet, sir, for receiving, obeying, and contending for these doctrines, gifts, blessings, faith, and powers, the religious withdraw "the right hand of fellowship from us, and tell us we have departed from the Lord!"

The holy men of old, who wrote and spoke as they were moved upon by the spirit of God, have not left us ignorant as to how long God purposed these gifts, blessings, and powers should continue in the church, even apostles, prophets, teachers; miracles, helps, governments, diversities of tongues, interpretation; the words of wisdom—of knowledge; faith, prophecy, discerning of spirits, &c. These were to continue in Christ's church, "all that which is perfect is come"—"until we ALL come into the unity of the faith," &c.—See 1 Cor. 12th chap. They were for the strengthening, healing, and comforting of the members of Christ's body, that there might be "no schism." Need we wonder now at the abounding schisms? No; for these officers, gifts, powers, and blessings have almost all been rejected and long since withdrawn, indeed are denied; and "denying the power" is pointed out as a prominent part of the apostasy of the last days.

The gospel of Jesus Christ has in it, and is, the POWER OF GOD unto salvation; and wherever we meet with a church that has not this power, or denies it, saying it is not now needed, the gospel of Jesus and the salvation of God are not there. Here then is a true test, and easily applied.

We are often asked, how are the gifts, blessings, priesthood, and power of God received? We reply, by the laying on of hands. The Lord commanded Moses to lay a measure or portion of his honor upon Joshua, and to ordain Aaron and his sons; and Jethro, his father-in-law, counselled Moses also to choose able men of Israel to assist him in the government; and no doubt he ordained them, and ordination implies setting apart by the laying on of hands, and communicating intelligence and powers. Jesus ordained his apostles, and the seventies were sent out, having participated of the like power by the same ordinance. Philip, the deacon, sends to Jerusalem, and the higher priesthood, Peter and John, go down to Samaria, "and when they had come, they laid hands on them, and they received the Holy Ghost," which produced the same fruits—peace, power, and intelligence. And when Paul had come to Ephesus, he found certain who had been baptized—See Acts xix—but it was not into Christ; "hearing Paul, they believed," and "were baptized in the name of the Lord Jesus; and when Paul had laid his hands on them, the Holy Ghost came upon them, and they spake with tongues, and prophesied." I am aware it is urged that the laying on of hands of the Presbytery for ordination, and of the Bishop for confirmation, are still attended to; but tell it, you who know, is it not the form destitute of the power? How else can it be? Can any one impart what he has not received? and are they not of those who deny the power, and say it is no longer needed?

May not any one baptize, seeing that any one can now preach, and if zealous is able to get many hearers? That many run who are neither called, ordained, chosen, nor sent, and that men are willingly "heaping to themselves teachers" of all sorts, I admit and have already shown; but they are not the sons of God—they neither obey the gospel nor give heed to the commands and doctrines of Jesus; say more, they exert themselves to prevent them that would, and they shall have their reward. Any man might assume the magisterial power, that he might obtain the fee, and, in form, administer the oath of allegiance to a stranger and alien, and that, too, in the name of the monarch; but would this formal naturalization or citizenship be recognized at head quarters? No; "Depart, I never knew you nor him who introduced you into our kingdom; he has no measure of our authority, we know him not," the monarch would justly say. Of what avail would it be to say, "Why, he observed the proper form, had the proper books, I paid him the usual fee, and he did it in your

majesty's name." "We know him not, nor you." So is it in the kingdom of God. Those who administer lawfully in the name of Christ, being the called of God, the sent and ordained, will be recognized in heaven, and their works, as if Jesus himself had done it; but not so with those who assume the power.

So then we see that the doctrines and commandments of men, their belief—faith and creeds, can neither satisfy nor save. No more could the penal code of Moses; it was as a schoolmaster to bring to Christ. Only he, his doctrines, ordinances, officers, or priesthood and spirit, can save, heal, restore, bless, and exalt.

Perhaps, sir, you too have heard that we have got a new Bible; we call the record that has been recently discovered, and which was dictated, hid up, brought forth, preserved and translated by the angels, the spirit and power of God, the Book of Mormon, and believe and know it contains an interesting and true account of "a multitude of nations in the midst of the earth," who have long dwelt "in the fields of the wood," and have for their promised inheritance, even "to the utmost bounds of the everlasting hills"—of a people and country that were till but recently altogether unknown to Christian Europe—even America, with its "aborigines" or Indians as they are called. It brings to light what Jesus meant when he said, "other sheep I have which are not of this fold; they, too, must hear my voice"—the appearance and doctrines of Jesus to them—the fulness of the everlasting gospel, also it contains many prophecies of the events of these last days, more fully amplified than we find them in the Bible, which is the "stick of Judah," and this we esteem "the stick of Ephraim in the hands of Joseph," and they agree, being dictated by the same spirit.

Many shut God up in the heavens, and will not let him come out and speak again to his offspring; they say the canon of scripture is full, for we find at the end of the Bible these words, "If any man will add to the prophecies or the sayings of this book, God shall add unto him the plagues that are written in this book," &c.; but surely, you, sir, know better than infer that God thereby forbids further revelations. Some say no, "Let God reveal as much as he pleases, but man is not to add, and your book is an addition by Joseph Smith—a man, he is not God." Every revelation of God has been given through man, for "holy men of God wrote and spake as they were moved by the Holy Ghost" in all ages, when God has had a people on the earth, and this was and is the Revelation of God; and if the inspired men that followed after Moses had so understood a similar expression in his writings (Deut. iv. 2, xii. 32,) "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," &c.; there would have been no further revelations after that, consequently we should have had no revelations through Isaiah, Ezekiel, Peter, Paul, or John. John and Moses, led by the same spirit—the spirit of Truth and of God—forbad man, uninspired man, to add to or diminish their writings: how much have sectarian commentators to answer for, who have written volumes to try and prove that God did not mean what he said—that God, Zion, Heaven, the Second Coming of Christ, the Millennium, were all spiritual, and not to be understood as they are described, even by the spirit of God, but only as they explain it?

Is the work of the Lord finished on the earth? No. These are but the beginnings of the "times of the restitution of all things." And as all things are to be restored to pristine goodness, and even to greater glory, I am at a loss to account for the mode of operation, unless God from time to time reveal his mind, purposes, and plans to man: he has always wrought through the agency of man, and I cannot see how the wicked are to be destroyed—the mock put in possession of the earth, and the Saints empowered to judge the world—unless God frequently reveal his will to man, and restore that order and those officers by whom the people can, as anciently, "enquire of the Lord"—unless his servants can say, "Thus saith the Lord"—then and only then will the righteous be satisfied. How little have the monied schemes and plans of man—missionary enterprises—evangelical alliances accomplished? As they advance, schisms and divisions increase, and they go farther into the dark.

God has in every age, when he had a people on the earth, warned them of the judgments he was about to bring on the rebellious and disobedient. Did he not warn Noah, and prepare a salvation for him and all who should bear him and keep the commands of God? Yes; a great deliverance and a great salvation. And see how minute and particular God is in his revelations about the ark—the kind

of wood, the Lord's breath, and in fact, he made Noah's house so plain and straight, that he had more to do what the Lord commanded him, and he would be saved with all who chose to hear him and do as he commanded them. Well, just "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." If Noah had said I believe, Lord, would this have saved him? No; he knew better, and did what the Lord commanded. This was working out his own salvation, or giving heed to the revelations of God from heaven.

When the cities of the plain were to be destroyed, did the Lord conceal from Abraham or from Lot his purpose? No. He partook of Abraham's hospitality—talked with him, and heard the good old patriarch's reasonings and requests as to the possibility of saving these cities: he walked, talked, and ate with Abraham, and revealed to him certain matters that pertained to his family; and his companions lodged in Lot's house overnight! How different the God of the ancient Saints from the bodiless nonentity of modern sectarians! Yes, He was a God that could eat, talk, and reveal plans for the salvation of the faithful and obedient; and yet sectarians say their God is an unchangeable being. I admit it, for, if nothing ever was, then nothing still would be, and of course this would be unchangeable. The God of the Latter-day Saints is an unchangeable God, and Jesus Christ was made in his "express image,"—and if ever Abraham's God warned him of destruction, and showed Lot by revelation how he might be saved, he will assuredly do the same in these—the latter days—for as it was in the days of Lot and of Noah, so shall it be in the days of the coming of the Son of Man.

Who, or what is the God of pious modern sectarians? A Spirit, who dwells far away beyond the bounds of time and space, unto whom they continually are crying that they may not fall into the bottomless (?) pit; but he heareth them not, for he has no ears; but say they, he has eyes, for "His eyes are on the evil and the good; although he dwells so far away he is "everywhere present;" that is, "his centre is everywhere and his circumference no where." How can he stretch forth his arms to save, when he has neither arms nor hands? How can his fury rise and be manifest in his countenance when he has no face? How can he trample upon the wicked in his fury, and tread the winepress of his wrath alone, and his vesture be dipped in blood, when he has no body, no parts, no passions. How can he? Oh, very well; for to an impossible being—a nonentity—all things are possible! and a God without lungs and mouth could very easily breathe into the nostrils of man, and so constitute him a living soul!! How absurd.

Are there any other circumstances or features of resemblance between these last days and the days of Noah and Lot? Yes, many: Noah was a preacher of righteousness—told the people to do what was right for their own salvation; viz. to hear him and obey the revelations of God from heaven. Yet but few—very few—right souls—were saved. So whenever God shall "come out of his hiding place to vex the nations in his sore displeasure," and give a revelation of his purposes to any one or more, but few will hearken to it, and fewer still obey the commands of God thus revealed; but "few men shall be left:" even as it was in the days of Noah, so also was it in the days of Lot; he had two daughters that were married, and he had two that man had never known, when he had a revelation that Sodom or the cities of the plain were to be destroyed, he went and warned his townsmen, more especially his sons-in-law: "Up, get you out of this place, for the Lord will destroy this city; but he seemed as one that mocked unto his sons-in-law; and when morning came, and he lingered, the heavenly messengers took him, his wife, and his two daughters that were there, and led them without the city." How few were saved! And why not his sons-in-law and his married daughters? For they rejected the truth—did not believe in this revelation from heaven—would not do what God commanded through his servants on the earth—would not accept of salvation and deliverance in God's way. And "as it was in the days of Lot, so shall it be in the days of the coming of the Son of man."

This leads me to dwell for a time on God's work in these last days; men want no more revelations from heaven; say they, "We have a Bible; it contains enough for our salvation; we want no more; besides if God were again to reveal his will to man, would he not choose some good christian Archbishop, Bishop, Rev. Dr. or more pious dissenting clergyman?" I reply, if he should now choose some such learned and popular divine, it would be out of his usual course; he has generally chosen the unlearned and weak, and rejected the learned and strong—prefer-

ing in "confound and bring to nought the things that are, by the things that are not." See the unlearned apostles and disciples of Christ's day, and his opinion of the great and lofty church dignitaries of those times—"Whited sepulchres," "Inwardly full of dead men's bones," "Ye scribes and pharisees, hypocrites," "Inwardly ravening wolves," "Would not go into the kingdom themselves, and prevented those that would," "Blind leaders of the blind," "Ye do always err not knowing the scriptures," "Going about to make proselytes, and making them two-fold more the children of hell." Is there any resemblance in the conduct of the hypocrites of these days—the "teachers for hire and diviners for money"—to that of the ancient sectarians as described by Jesus? They that have the light of heaven—the spirit of God—can see how striking the likeness. Men generally, and especially the man-made priesthood of former days, rejected what they considered unnecessary innovations; they wanted no ark, for there was no appearance of a flood, and God was merciful; yes, full of mercy. Their plan of salvation was best; they did not feel they wanted God's plan—they rejected revelation, so they did in Lot's day—they wanted no Xaar to flee to, for they did not believe in revelation, saw no appearance of a destruction by fire, neither did the people in the days of Jesus. "He came to his own, and they received him not." Truth never has been popular; and the first to reject God's truth or revelation have always been those who had an interest in propagating error; and if this be true, there is more hope, sir, that you may not reject this work from your being a disinterested enquirer after truth; nevertheless it is a true and faithful saying—"It is hard for a rich man to enter the kingdom of God." The very fact, that in the wisdom of God, under Jesus, Joseph Smith, a poor unlearned farmer's boy, is placed at the head of this the kingdom of God in these last days, and that what we have received of intelligence and power has been received from heaven, through such a channel, even through him, is a great trial for a rich and learned man to acknowledge and submit to.

Did not this apparent interloper form part of the trial and hindrance in the days of Jesus? "Is not this the son of Joseph the carpenter?" are not his brothers and sisters with us? and yet he calls himself the Son of God! and says he has revelations from heaven! and what he saw his Father do that did he—"I and my Father are one." Rich and learned men dislike to acknowledge a poor illiterate head, even though of God's appointing; but, say you, here is the obstacle, "Convince me that Joseph Smith is sent of God." I may make a few additional remarks on this subject ere I conclude this letter, meantime I would here only add, that the above shows God's choice heretofore to have been of such as he, and if any man will do as Mr. Smith taught, he will know of the doctrines he taught—that they are the doctrines of Christ, and that the gifts, powers, and blessings promised by Jesus Christ and by him, follow the obedient believers in this day as in Christ's day.

I shall not dwell upon the image that Daniel saw in a vision, but would remark that we too, like you, believe that "in the days of these kings, the God of heaven will set up a kingdom." We may differ as to our expectation of the manner in which this kingdom will come. John sees an angel flying through the midst of heaven, having the everlasting gospel to preach to men that dwell upon the earth." If, then, the gospel, or God's plan of salvation had been on the earth, what need to send it from heaven again? What was the condition of "these kings?" like the toes that represent them, they are partly weak and partly strong, and as iron and clay do not adhere, so there is no principle of union or strength among them; indeed it is esteemed the perfection of modern government and the palladium of their strength, to be nicely divided into parties—"the balance of power!" that is, one portion pulling one way, the other pulling as much in the opposite direction! stand-still governments, continually working, yet doing nothing and worse than nothing, fulfilling the prophecies of Samuel—see 1 Sam. viii. 10—18—ministering to the wants and whims of pampered kings and governors, who are not guided by the revelation of God's will from heaven; who think this altogether unnecessary, and being in the political world as persons and priests are in the ecclesiastical, interested parties, they too, without doubt, will reject the THREEFOLD—the kingdom of God and the government thereof. How unlike this is to the union in the kingdom of God, which is power, all baptized into one body by one spirit, having one Lord, one faith, and one hope—all pulling one way, accomplishing God's purposes, and no "schism in the body."

I have no doubt but many who persecute the church of God in this day, do it

ignorantly and from zealous motives, as Saul did, and verily believe they are doing God's service; this resemblance to one who is now called a persecutor is, in my mind, a great and important fact, although many see no parallel, and tauntingly say, "Saul persecuted the followers of Jesus the Son of God, we persecute the deluded followers of Joseph Smith, an impostor and a deceiver." Leave the men and look at the principles and doctrines of the Saints of former days and those of latter days—they are the same, they both teach the same doctrines, insist upon the necessity of attending to the same ordinances, "obeying the same gospel," receiving the same gifts, blessings, and powers by the laying on of the hands—being led by the same spirit into all truth: and they are persecuted by the same spirit—a spirit of falsehood and opposition—by men who esteem themselves the servants of God, as Saul did, but who perhaps unconsciously are teaching the doctrine of devils, and are led by him who is the father of lies, the accuser of the brethren, and the opposing and rebellious spirit from the beginning.

And here I would enquire what the devil's doctrines are and ever have been.

DOCTRINES OF GOD AND OF THE SAINTS.

"Thou shalt not eat, for thou shalt die in the day thou eatest."

"I know Job; he is a perfect and an upright man, and one that feareth God."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"He that believeth and is baptized, shall be saved."

"Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved." Of course, infants cannot hear preaching nor believe, therefore, baptism to them is unnecessary.

"These signs shall follow them that believe,"—having been baptized.

"In my name they shall cast out devils."

"They shall speak with new tongues."

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

"They shall lay hands on the sick, and they shall recover."

"If any of you are sick, send for the Elders: they shall pray over you, and anoint you with oil, and the prayer of faith shall save the sick, and the Lord will raise them up, and if they have committed sins, these shall be forgiven."

"And the Lord said, write the vision, and make it plain upon tables."—"For the vision is yet for an appointed time, wait for it: the end it shall speak, and not lie—it will surely come."—"Then shall speak out of the ground—thy speech shall be low out of the dust." "Trash shall spring out of the earth."

"And the vision is as the words of a book that is sealed, which neither the learned nor unlearned can read,"—"and in that day shall the deaf hear the words of the book."

DOCTRINES OF DEVILS AND OF INFIDELS.

"Thou mayest eat, and thou shalt not die."

"Put forth thine hand, and touch all that Job hath, and he will curse thee to thy face."

"I will give thee all the kingdoms of the world, if thou wilt fall down and worship me."

"He that believeth shall be saved,"—"baptism is a non-essential."

"Baptize infants—it is not necessary to preach to them, nor for them to believe—but if not baptized, they must go to hell, even though not a span long, for they are born in sin through Adam."

"No signs shall follow the believer—none are needed now."

"They cannot cast out devils, for there are none now to be cast out."

"There is no need for this gift—let them learn new tongues at colleges."

"They cannot take up serpents, and if they drink any deadly thing, it shall kill them."

"They may not lay hands on the sick, for they shall not recover."

"If any of you are sick, send for the doctors, and they shall give you medicines, minerals, drugs, poisons, &c., and you may or may not get better; you may pray, but anointing with oil and laying on of hands are unnecessary; go to the prudent form that you may get forgiveness of your sins."

"Truth comes from our colleges and pulpits, and the Lord says nothing now: we shall have none of your visions nor writings upon plates; this avers too much of the 'Book of Mormon.' No revelations will come in the end,—certainly not out of the ground, dust, or earth: no, the truth we believe is come from the lofty head—our exalted seminaires and elevated pulpits."

"There are neither valium nor sealed books now, especially if written on plates: our learned men can read any language, and there is no need for the Lord to aid in translation—that the deaf may hear the book read." *Exegete, God and ALL the prophets are fools!!*

The Saints of the last days believe, receive, and abide in the above doctrines of God. "Who are the seduced—the deceivers and being deceived, that are teaching these doctrines of devil—that transgress and abide not in the doctrines of Christ, and therefore have neither the Father nor the Son?" Answer—"The enlightened Christians, the sectarians of the nineteenth century." Oh, sir, meditate upon these sayings, and let the 666 different sects now extant reflect and be warned. "If any man, or even an angel from heaven, preach any other gospel than what I have preached, let him be an accursed;" and they will be destroyed, as they now are cursed, unless they repent and acknowledge God, his kingdom and government, and that speedily. Even "this generation shall not pass away till all these things—and many more of great importance—be fulfilled."

I feel that for the present I have nearly completed my purpose. I might dwell upon many great—very important—matters that pertain to the gospel, which have been revealed from the heavens and by the Spirit of God in these the last days: for this Spirit, which is received by the laying on of hands, takes of the things of God, and reveals them unto us; yea, the deep things—present, past, and to come. But, sir, I know a more certain way by which you can obtain this superior intelligence; viz., by obeying the gospel—"minding the same things"—receiving the same Spirit, by which you will be led into ALL truth. You will thus understand, even more perfectly than you do, the signs, times, and circumstances connected with Christ's second coming, and his personal reign on this earth—the removal of the curse therefrom—the gathering of the dispersed of Judah—the rebuilding of Jerusalem—the coming forth of the outcasts of Israel, even the ten tribes—and the establishing, budding up, and glory of Zion, to which the first dominion shall come, and whence also shall come forth the law of the Lord, at the same time his word shall proceed from Jerusalem—of the deliverance that shall be provided in Zion and in Jerusalem, in the hour of God's judgments—of the locality of Zion, and the gathering of the remnants of Israel to Zion, to which "many nations shall say, Let us go up, that we may learn more perfectly the ways and the law of the Lord"—of what these remnants are composed, and how we know these things, even by REVELATIONS from the heavens in our own days; without which, and the Priesthood, "this gospel of the kingdom never could be preached to all nations before the end;" without which the Saints could not judge the world, be saved in the perilous times of the last days, overcome all things, even the powers of darkness, and bring to pass much redemption: by these officers, gifts, and powers will the THEOCRACY be made manifest, even this government of God on the earth, by apostles, prophets, faith, and the power of God; the "hills will be brought low, and the valleys be exalted; Satan and the powers of darkness be bound; this earth be changed and elevated to celestial glory; where among the luminous worlds—without number or end—that are and to be in the immensity of space, it will for ever shine, having need neither of the sun nor moon to lighten it, God being the light thereof."

I send you a small catalogue of the works which we receive, believe and recommend—written by "holy men of God, who are moved upon by the Spirit of God"—inspired—to write the things of God, as they are commanded in this our day, as the Saints of former days did. They may be had at "The MILLENNIAL STAR Office, 15, Wilton Street, Liverpool." I would respectfully call your attention to these, because they contain intelligence, which is true and faithful, of the origin and records of the aborigines of America—of the priesthood, officers, revelations, and kingdom of God—of the curses and scattering, the blessings and gathering of Israel—of the call, endowments, persecutions, sufferings, and murder of Joseph Smith and many more of the Saints of the most High, whom the wicked, now as formerly, think they shall wear out, but they cannot; for I bear testimony, "the kingdom now set up shall not be left to other people, and shall never have an end;" it is the kingdom of God spoken of by Daniel, and "the kingdoms and dominion under the whole heaven will Jesus give to THE SAINTS, and they shall take it, and possess it, even for ever and ever." Amen.

There are hundreds of objections to this work and to these doctrines which have been so often met, that I shall here only notice one: "Why lay so much stress on BAPTISM by immersion?" Because God, the eternal Father, and Jesus do, and the apostles anciently did: "Marvel not that I said unto thee, Thou must be born again. Except a man—that is, any, every man—be born of water and of the

Spirit, he can neither see nor enter the kingdom of God." Although in the same discourse (John iii.) Jesus dwells upon believing and faith for eternal life and salvation as needful, Baptism is as essential; indeed faith without this ordinance properly administered is dead. And that sprinkling, or pouring, was not the plan of God, is yet further evident in this saying: "that John, Jesus and his disciples baptized at *Ebon*, for there was much water there." (John iii. 22, 23.)

You, sir, believe; and I call upon you to repent, and be baptized by one having authority—received as Joshua and Aaron received theirs—for the remission of your sins, and you shall receive the Holy Ghost. If you will, you shall be yet more abundantly blessed; if not, you shall be condemned, and your blood shall not stain my garments. I have warned you as a father, as one whom I love, and to whom I am much indebted; and I would, in Christ's stead, beseech you to be reconciled unto God in God's way, and leave the ways of men to those who make men their stay. Search the scriptures, and pray simply, honestly, and earnestly to God for light and the truth in the name of Jesus, and you will obey the gospel, which is the sincere desire of, sir, your servant for Christ's sake. Amen.

Liverpool, 6th November, 1848.

THOMAS D. BROWN.

MRS. T. D. BROWN'S FAREWELL LETTER.

Dear Friends and Relations,—Frequently in my hours of meditation, since I obeyed the fulness of the gospel, have my relatives and friends had a place in my mind, and I have often wished they enjoyed a knowledge by obedience of those principles of truth that I have embraced. These feelings have so operated on my mind that, with the counsel and consent of my partner in life, I now address you, ere I leave this land for America, on those subjects which I consider of the greatest importance, desiring earnestly to be moved upon by the Holy Spirit to write those things that will cause your salvation.

Many years, you are aware, I was a Wesleyan Methodist, and, although consistent, regular, and constant in my profession and practice of that faith, I never studied prophecy, and consequently rejected, or did not know any thing of a great portion of that book I then thought contained all things necessary to salvation. I never heard then of the personal reign of Christ on the earth; of the gifts and blessings following believers; of baptism by immersion, by those having authority, "for the remission of sins," nor the laying on of hands for the gift of the Holy Ghost, which doctrines are all plainly laid down in the Scriptures, and were alone taught and practised in the days of Jesus Christ and his Apostles. He taught, as principles of salvation, Faith, Repentance, Baptism, and laying on of hands for the gift of the Holy Ghost and for healing; and so teach the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints, of which Church I rejoice to be called a member.

You have been taught that faith is necessary to salvation; yea, more,—that if you believe you shall be saved; yea, some of you, like myself, have been encouraged to come to the penitent form, to pray and believe for salvation; but Christ has said "he that believeth and is baptized shall be saved."

We believe in God the Father, Son, and Holy Ghost; but the God we believe in is not at all like the God of the Methodists, who lives beyond the bounds of time and space, and is everywhere present; the God we worship is a God of body, parts, and passions, who can see and hear, &c., or else how unlike man, who was made in the image of God, as the Bible says, and how different to Jesus Christ, who is spoken of in the same book as being the express image of his (God's) person.

After faith is repentance; not a long and protracted sorrow, grief and mourning, but a sense of sin, and a resolution to amend by obeying God's commandments. The repentance needed particularly in this generation is that of repentance from dead works, and man-made creeds, and a resolution to obey the fulness of the Gospel, revealed by an angel to us in this our day, as spoken of by John in the book of Revelation; this repentance needeth not to be repeated of. Baptism for the remission of sins is the third principle of salvation; not an outward sign of an inward and spiritual grace, as the Catechism of the "Established Church" says, but a being buried in water, that we may rise to newness of life, according to the example of Christ, and the *only* way promised in the Bible whereby we can be forgiven and be accepted of God. The scriptures abound with instances of those who ob-

trined salvation by obedience to this ordinance, such as Cornelius, the jailor, and the eunuch; what folly then to baptize children who have no sins to be forgiven; our Saviour when on earth did not so; but he took little children in his arms and blessed them, and said of such is the kingdom of heaven. Do you not recollect what occurred to Jesus when he had been baptised? that the Spirit descended upon him in the form of a dove, and a voice came from heaven, saying, this is my beloved Son in whom I am well pleased. And Jesus himself says to John, it becometh us to fulfil all righteousness; so that baptism must be a part of righteousness. And I know that, as the Bible says, it is the answer of a good conscience towards God. The laying on of hands is also a doctrine of the Bible, taught and practised in the days of the Apostles, so also now; see Acts viii. 17. Thus I have endeavoured briefly to lay before you the first principles of the doctrine of Christ; and I would farther only add my simple testimony to the truth of those principles, and put into your hand, for your perusal, a lengthy and valuable letter, addressed by my beloved husband, to a gentleman of wealth and influence in Scotland. You will also find it in the 22nd and 23rd numbers of the tenth volume of the MINERAL SPRING, which excellent semi-monthly periodical, with others, containing our principles more at large, I recommend to you; they can be obtained at the office of the above publication, 15, Wilton Street, Liverpool.

I rejoice to say that I know the signs promised by our Saviour follow the believer; that the gift of healing is now in the Church of God, having been frequently headed myself by the Elders laying hands upon me, and my family have experienced the same gift. The gift of tongues and of interpretation are also common amongst us, as well as that of seeing visions, dreaming dreams, and of prophecy; you know it is promised that these gifts should remain in the church, as you may see by referring to Eph. iv. 12, and 1 Cor. xiii. 10. But the sects of the present day teach that these miraculous gifts were only needed in the days of Christ to establish the gospel. How thankful should I be if this farewell letter, written in the spirit of meekness to you, my beloved relatives and friends, should induce in you a spirit of enquiry after the truths contained in these epistles, that they may lead you to render obedience to God's commands; that you may know the things that pertain to your salvation, and be saved from the destruction that awaits the ungodly, (those who obey not this Gospel, and who reject the revelations of God in this our day;) and that you may be saved in the kingdom of God, and reign with Christ on the earth, is the sincere desire of your relative and friend.

And to the Salute of latter days, my beloved brethren and sisters, I would say, I and my family are about to leave our native land for the Great Salt Lake Valley; that we may be made partakers of eternal life, by attending to those ordinances God has appointed for salvation. I bid you all FAREWELL, and pray my heavenly Father that you may be blessed with all needful blessings; be humble and faithful, and leave Babylon for the land of Zion, when counselled to do so, and your way is opened. Even so, Amen.

SARAH BROWN.

Liverpool, Dec. 12, 1848.

We willingly concur in the sentiments, doctrines, and testimony of our beloved mother, as recorded above, and having obeyed the same gospel, we have received a measure of the same spirit; and, like Ruth, we say of this people, where you go, thither shall we go also, and your God shall be our God. We believe that in this generation, greater signs and wonders will be wrought among men by the great God than ever have been witnessed by any race of people on this world; and we want in faith for the fulfilment of this promise of God. "The ears of the deaf shall be unstopped, that they may hear the words of THE BOOK, and their tongues shall be loosed," that they may give thanks and glory to God in the great congregation. Even so, O God, Amen.

WILLIAM SHERRATT.

JOHN SHERRATT.

A LETTER OF WARNING.

To my Relations and Friends,—It appears strange to you, without doubt, to see so many hurrying from amongst you, and removing from countries where there are, perhaps, many comforts, tin, and inducements to stay. And no doubt in your serious reflecting moments you ask, why? wherefore and for what purpose? Did ever

a father love his child so well as yours? did ever a mother's heart throb more tenderly over her only child? have not even your weaknesses and follies, in their estimation, been esteemed as virtues peculiarly appropriate? have they not toiled for you when you knew not the necessity of exertion to maintain existence? have they not watched over you with untiring tenderness, when from your sick chamber the flickering lamp threw its dim rays out into winter's dark and dreary nights for months in succession, announcing to the neighbourhood that pale sickness, or burning and consuming fever were wasting a body made in the image of God, and that, perhaps, the destroying angel was near?—

How oft, when with sickness worn, hast thou
With tender care surrounded?

"Who ran to help me when I fell,
And would some pretty story tell,
Or hush the pains to make it well?
My mother."

Then why leave them in their declining years, when your strength, intelligence, and means may be required by them, and when you should repay them, in a measure, for kindnesses innumerable, and attentions innumerable? Because God has commanded it. Does it not appear unkind, unwise, unnecessary, and cruel in the extreme? I confess it *does* appear so; but will you attend to some of my reasons and replies, and after this, perhaps, you will at least think my conduct less harsh than it at first may appear to be, if you deem it not the result of the wisdom that is from above. I am willing to take them with me if they will go, and provide for them while I have strength, and share with them the a my blessings and my all.

It would be impossible here to tell you in full *why* I leave my native country, and some of my dearest and nearest relations on this earth, but I shall give you a few of my reasons.

I believe this is the hour of God's judgments; I believe also that the people are warned in this age, as they ever have been by the servants of God, to flee from the wrath to come; I further believe that while God never meant that men and women, children, cattle, and undom animals should be cramped up, penned and hemmed in, and crowded upon one another, as they are in the numerous and increasing cities of the old world, in lanes, courts, alleys, entries, cellars, and attics, amid filth and disease, most dire and awfully fatal; he purposed that His children should be gathered together upon various places according to his revelations and appointments from time to time, according to their necessities. I also believe that scattering is one of the curses the Lord has allotted to the rebellious and disobedient, that otherwise might have been as one; led by one shepherd, inspired by one spirit, subject to one set of laws, and those from heaven; consequently governed by God—all men in union, rejoicing in the Theocracy.

If you ask me here to show you proofs of what I have been stating in the Jewish scriptures, I shall quote a few out of the abundant testimony therein. Did God bring a deluge upon the earth, destroying men and beasts, without a warning? No! Did not Noah, a preacher of righteousness, constantly warn them a hundred and twenty years? Should not every stroke of his hammer have brought home to their minds conviction of the awful probability of a coming flood? Yes! if they had believed Noah's testimony of God's revelations; oh! how sad are the effects recorded of this *neglecting*! Was not Jonah sent to Nineveh to warn them of the destruction of their city? Yes; and happily for them, they believed Jonah's testimony, and God's revelations through him and were saved. Were not heavenly messengers sent to warn Abraham and Lot? and did not the latter warn the inhabitants of the city of the pinn of a deluge of fire, of sudden destruction? Yes.

Did not John see an angel flying through the midst of heaven, before the fall of Babylon, and the outpouring of the vials of wrath, crying fear God and give Him glory, for the hour of his judgments is come? Yes; and when ever that angel does come, he will delegate authority to go forth and warn the nations—every nation on the earth—for the breaking up, disorganization, and destruction will be as extensive as the territories of the kingdom of God will be; and when Jesus reigns on the earth as King of kings and Lord of lords, the kingdoms and dominions under the whole heaven will be his. Then the earth and the fulness thereof shall literally be his, and "He will reign on the earth;" and because the destruction is to be universal, the warn-

ing must be co-extensive; therefore the angels will send men to every nation, people, kindred, and tongue, to warn them; and not only so, but to give them an opportunity of escape, of being saved; else how would God be merciful? and what need of forewarning men of judgment, unless he appoint some way and place of safety and escape? Was Noah unwilling to take more than eight souls into the ark, think you? The people would not go, and God knew this, or he could have constructed larger accommodation for their salvation, or retained some spot to which they might have gathered for safety; but the wickedness of man, their unbelief and rebellion, were so great, that it repeated God he had made man; and in this respect also, just as it was in the days of Noah, so also is it in the days of the coming of the Son of Man.

Was not Zoar the approved place for gathering to, and for salvation from the devastating fire that overwhelmed the cities of the plain? were not the blessings of gathering, and the curses of scattering abundantly set forth before the Jews by the Lord through his prophets anciently? See on SCATTERING, Lev. xxvi, 27-35, "And I will scatter you among the heathen," &c.—Neh. i, 3, "If ye transgress I will scatter you abroad among all nations."—1 Kings xxi, 17, "And I saw all Israel scattered," &c. &c. "The workers of iniquity shall be scattered."—"Go ye to a nation scattered and peeled."—"He that scattereth Israel will also gather him." And further reflect upon the confusion and scattering at the building of the tower of Babel.

For my own part, the testimony of ten thousand dead prophets on these subjects I esteem as nothing when placed beside a command from God in this day. The present revelations of God are infinitely more potent and productive of obedience in the *Solans*, than are all the records of Jewish prophets that have been kept, and many more that have been lost. Kind reader, never forget this principle, that the voice of God, the revelations made by his angels, by his servants—the living word, and by his spirit, are to us, and ever have been to the righteous on the earth, the one thing needful; and thus saith the Lord or his inspired servants, "this is the way, walk ye in it." Of such we say, and act accordingly: "speak, Lord, for thy servants hear."

I shall now bring forth some scripture testimony to prove, if possible, to you, that there shall be a great gathering in the last days, and that in Zion and Jerusalem shall be salvation, or there will be the places of the gathering. See Deuteronomy xxx, 1-4, "The Lord will return and gather thee from all the nations whither he hath scattered thee." Psalm cvi, 47, "Gather us from among the heathen." Jeremiah xxx, 14, "I will gather you from all the nations,"—"with great mercies will I gather thee,"—"I will gather all nations and tongues," &c.—"I will gather the remnant of Israel,"—"he will burn the tares but gather the wheat,"—"will gather the wheat into his garner,"—"how often would I have gathered you as a hen doth gather her chickens under her wings, but ye would not hearken unto me,"—"gather my saints together unto me,"—Psalm l, 5 "There is to be a gathering of the wicked also for destruction, as well as of the righteous for salvation." See Revelations, xiv, 18, also xvi, 14, and xxi, 8,—"Gather together the clusters of the vine of the earth, for the winepress of God's wrath,"—"gather them to the battle of that great day,"—"to gather Gog and Magog together to battle." And did not Jesus finally say to them, "O! Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not! but now your house is left unto you desolate."—yes, desolate: and oh! how mournful the desolation, and how complete! and the scattering how extensive and permanent! Assuredly the God of Israel is a God of Truth.

And that there are two Zions spoken of in the scriptures is evident from a careful perusal thereof. Of the Zion at Jerusalem it is said, (2 Samuel v, 7,) "David took the stronghold of Zion, the same is the city of David." 1 Chronicles xi, 4, 5, "And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David." And 2 Chronicles v, 2, "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion."

Then for the greatness and glory of THE ZION of the last days, read the whole of the stilted Psalm—"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her

palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it and so they marvelled; they were troubled and hastened away." And from the *shivit*, Psalm we discover the time when this great King shall possess Zion—"For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." Yes, when he shall reign over *all the earth*—when he shall subdue the people and nations under our feet—when he shall choose for us and give us the *excellent inheritance of Jacob*, which Jacob promised to Joseph and to his sons Ephraim and Manasseh, because he loved them, even the land blessed with the blessings of the heavens above and of the earth beneath.

And that the blessings of Jacob on the heads of Joseph and Ephraim points westward to the Americas, is also evident from the following passages. Genesis xlviii, 18, 19,—the Patriarch Jacob or Israel, guiding his hands, wittingly placed his right hand upon the head of Ephraim, and the left on Manasseh's head, and said, "Let them grow a multitude of nations in the midst of the earth, and let my name be named upon them; let them be called *Iradians*. Manasseh shall be great; but the seed of Ephraim shall become a multitude of nations." And in the 49th chapter, "Jacob called unto his sons, and said, gather yourselves together, that I may tell you what shall befall you in the last days. Hear, ye sons of Jacob, and hearken unto Israel your father." Blessing Joseph he says, 22 to 26 verses, "Joseph is a fruitful bough, even a fruitful bough by a wall; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) even by the God of thy father, who shall help thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that hath under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

See also the blessings of Moses, the man of God, wherewith he blessed the children of Israel before his death; Joseph's, and the land's promised to him, is most remarkable—Deut. xxxiii, 13—17, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Is not this a land worth having an inheritance upon? Is not the first dominion to come to Zion? Shall not the Redeemer come to Zion? Shall we not come and sing in the heights of Zion? Not the Zion in Jerusalem—an inconsiderate hill, and surrounded by hills—"but the Zion established on the tops of the mountains, and exalted above the hills." Who would not leave father and mother husband or wife, or houses and lands, for Zion's sake, for the gospel's sake, and for His sake who hath called us?

How did the descendants of Joseph run over a wall, or get to America? Is not America clearly referred to in this fact that the descendants of Ephraim were to become a multitude of nations in the midst of the earth? Where else can you find a multitude of nations evidently of the same origin and race—from the same stock and seed? no-where. Again, the blessings of Joseph and his descendants were to be much greater than those of Jacob's progenitors. The blessings of Abraham and Isaac were that Canaan was to be theirs and their children's for ever; but Jacob's blessing was to prevail above the blessings of his progenitors, and to extend even to the utmost bounds of the everlasting hills. Where are these? why, far west—the Rocky Mountains. Again, Hosea, speaking of Ephraim, says, "They shall walk after the Lord, who shall roar like a lion: then the children shall tremble from the west." From this it is evident the children of Ephraim—the multitude of nations in the midst of the earth—are somewhere west of Assyria, on which the prophet stood when he wrote the above; and this country in the west, the place of their residence, is yet more clearly pointed out by another prophet, who also had open to his vision

this extensive and excellent inheritance. "Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia."—Isaiah xlviii. Let any one go to a map, and find a country westward of Palestine and Egypt, stretched out like two great wings of an eagle, and what land will he come to? America—North and South—stretched out nearly from one pole to another.

"In going due west from Jerusalem, we cross the northern extremity of the continent of Africa, and so pass through Tunis, Algiers, Barbary, and Morocco. But in none of these places can we find any of the descendants of Ephraim; therefore we must continue our search west. But now of necessity we must cross the Atlantic ocean; we will then take ship at Morocco, and sailing directly west, we land in North America, not far from the city of Charleston in the state of South Carolina. Here we find an almost boundless country, extending from the north frigid to south temperate zones; comprising almost every variety of climate, and inhabited by a race of men, evidently of the same origin, although as evidently divided into a multitude of nations. Here then we have found a people that bear the description the prophets have given of Ephraim: a multitude of nations in the midst of the earth, on the west of Jerusalem. But have this people no record by which we can learn of their origin? If not, where is the stick of Joseph which is to be taken from their possession? If they are indeed the seed of Ephraim, God has written to them the great thing of his law: for the prophet Hosea says so, in the 2d chap. and 12th verse of his book; he says, "I have written to him (Ephraim) the great things of my law and they were counted as a strange thing."

"Now, the whole continent since called Africa, was then called Ethiopia. The rivers referred to are a little south of west from Jerusalem, (the place where the prophet dwelt when he wrote the above declaration,) on the western shore of Africa. Their present names are as follows, viz: Niger, Senegal, Grande, and Meauride. In looking beyond these rivers from Jerusalem, upon the map of the world, the first land the eye lights upon, is North and South America, stretched out between the Pacific and Atlantic oceans, from the south temperate to the north frigid zones, and the form thereof is like the shadow of two great wings. Here, then, is the land shadowing with wings, which is beyond the rivers of Ethiopia."

But how do you appropriate these promises to yourselves? Are ye not Gentiles? I reply. Were not some of Israel scattered? Did he not sift them among the nations? And can you tell whether there may not be some of the blood of Ephraim in our veins? Are not the scattered Jews—also the remnants of Israel to be gathered, and the outcasts of Israel brought forth? Yes.

What hope, peace, or comfortable prospects have they who shall remain in any of the kingdoms of the old world? None! Are not their empires and kingdoms disorganized and breaking up?—Their kings dethroned, and their thrones being cast down? Is there any union—any principle of power in their governments? What sympathy is there between the rulers and the ruled—the monarch and the people? Whither has justice fled? Is one principle of it to be found in the innumerable tomes of law? Do not your judges and lawyers advocate and dispense law rather than justice? Are there any of the laws of God, given by revelation in those days, in the innumerable and unimelligible "laws of man"? Is not the hiredling oppressed in his wages? Have not the laws and the rich long withheld bread? Do not the people curse their oppressors? Has not the cry of the poor come up into the ears of the Lord God of Sabbath, and will he not avenge them by sending a gospel of peace and salvation to them—a message to escape that they may begin to inherit the earth—and destruction on their oppressors? Shall not the God of the meek and poor take peace from the earth? Does he not behold the confusion that there is in governments, in religion, in drugs, in men's opinions? also the innumerable daughters of the mother of harlots, with their many names, MYSTERY, BABYLON, and an abomination? And doth he not cry, "Come ye out of her, come ye out of her, my people?" Doth not the earth languish?—Are not its vegetables blasted and blighted, and are not the beasts and the inhabitants thereof wasted away? Do not your legislators deal out taxes unbearable and excessive? your governors—oppression? your capitalists—panics and poverty? your colleges—divines—error, deceit, and delusion? and your doctors and druggists—prison and death? Are not men, clothed with a little brief authority, tyrants? and workmen treated worse than slaves? Can you not perceive that Evangelical Alliances are the devices of men—schemes too late to produce either union or result in good?—that Health Committees and Sanitary laws cannot stay or hinder the judg-

ments of God?—that Missionary Societies cannot convince, and never will convert, the world?—that the rebellion and disobedience of the people are the results of misgovernment, tyranny, and oppression?—and the want of peace, union, and obedience is because of the absence of God—of his approved priesthood, holding from him delegated authority to act in his name—even a THEOCRACY? Are not our schools and colleges places where letters abound, but the spirit is not there? Are not our armies and navies the nurseries and almshouses of our noble poor? and the Church a place of merchandise, where “livings” can be bought and sold yet in them eternal life is unknown? “Oh! my people,” saith my God, “flee ye far away, and be at rest.” “Come ye out of her, come ye out of her, my people: yea flee to Zion to the city that hath till lately had not been ‘*sanctified out*’” *Jeremiah xxx, 17–22.* “This is Zion, whom no man seeketh after. Thus saith the Lord; Behold I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling places; And ye shall be my people, and I will be your God.” And *Jeremiah xxx, 6–14.* “Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.” And *27, 31, 33, 34.* “Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

Hasten the time, O Lord, when Zion shall be established and built up, yea, and the temple be built unto which thou wilt suddenly come; when scattered Judah will be gathered, and Jerusalem be rebuilt; when outcast Israel shall be brought back; when the day that burneth as an oven shall come, and all the proud, yea, and all that do wickedly shall be as stubble, and they shall be burnt up saith the Lord of Hosts; when the feet and toes of the image shall be broken in pieces and become as chaff by the Stone; when the meek shall inherit the earth and the poor among men shall rejoice; yea, when the kingdoms and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, even the everlasting kingdom which the Saints shall take and possess for ever and ever. Amen.

THOMAS DUNLOP BROWN.

Liverpool, December 16, 1848.